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the Presbyterianism of Cartwright and the Independency of Robert Browne.

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CONVERSATIONS WITH LUTHER, translated and edited by PRESERVED SMITH, Ph.D., and H. P. GALLINGER, Ph.D. The Pilgrim Press. 1915. Pp. xxviii, 260. \$1.00.

This little book of selections from Luther's *Table-Talk* has the merits and the defects of most books of selections. Such books represent the editor's idea of what is most significant in the work of the author, and this idea is never quite the same as that of any reader. Nor can selections ever be quite just to the author's intention. If these reflections are true of such attempts in general, they are doubly true in the case of a man like Luther, whose tongue and pen were uncontrollably active, seeming at times to have wills of their own, independent of their master's volition. Furthermore, any modern editor can in this case do no more than make a selection from several previous selections.

It is safe to say that no man ever lived whose scattered utterances could be more variously interpreted than those of Luther can be and have been. He can be praised or blamed as heartily as any one pleases, and both praise and blame can be justified out of his own mouth. And while this may be said of all his writing and speaking it is especially true of the so-called *Table-Talk*, at once the most popular and the least trustworthy of his published utterances. The method—or lack of method—by which this compilation was thrown together is briefly described in the editors' Introduction and in one short chapter. Nothing could well be more casual. First one and then another, sometimes several at a time, of Luther's younger table companions jotted down as they were spoken as many of his words as they could catch, and these random notes were then recast into something like literary form. They are of interest as showing the immense variety of subjects on which a great man's mind was working and his mental attitude at different moments toward the problems which his restless activity forced upon him. On the other hand, they are as dangerous a source as can well be imagined for any serious judgment of the Reformer's character or his permanent and constructive opinions.

It is one of the merits of the present volume that it reproduces fairly well this casual effect. Its chapters are topically arranged,

so that one gains at a glance a certain view of Luther's passing thoughts about any given subject. The choice of topics is judicious, and the comparative space allotted to them is in reasonable proportion. As to the qualification of the editors there can be no question, especially Dr. Smith's previous work in the Luther material being a sufficient guarantee of his care and accuracy.

FRANCIS ASBURY, *THE PROPHET OF THE LONG ROAD*. EZRA SQUIER TIPPLE, D.D., President of Drew Theological Seminary. The Methodist Book Concern. 1916. Pp. 333. \$1.50.

It is a noteworthy fact that while Washington, Franklin, the Adamsses, and Thomas Jefferson, with their patriot contemporaries, were laying the foundations of our Republic, and great political ideals were shaping the destiny of a new nation in this new world, there were men of lofty spiritual vision, whose eyes were fixed upon the Kingdom of God, who believed that the new nation must be a part of that Kingdom if it was to be strong and enduring. They wanted the victories of righteousness even more than they desired triumph for the Revolutionary armies.

Francis Asbury was a conspicuous representative of that class of men who did great service to the cause of American nation-building, a service entirely aside from the political and military fields. President Tipple has made this man stand forth in clear and impressive traits in the fascinating chapters of his biography. Asbury was born of humble English parentage and had no such advantages of education as did John and Charles Wesley; but he caught from them and from George Whitefield the fire of evangelizing purpose which moved him to his great work in the new American States. He arrived in Philadelphia (1771), having responded to John Wesley's call for men to go to America, while the Colonies were still under British power, and the muttering of revolutionary sentiments was beginning to be heard. But Asbury took no part in political debate. A man of one book, the Bible, zealous for one great cause — the spread of Gospel truth and light — he devoted himself without diversion and with unresting energy to his one work. In 1766 New York City had a population of only 12,000. A few warm-hearted persons — like Barbara Heck, Philip Embury, Captain Thomas Webb — had established the nucleus of a Methodist congregation and built a meeting-house in 1768. Asbury's first sermon in New York was preached in this building in 1771. Two purposes dominated him in his preaching and in his